

Saturday Magazine.

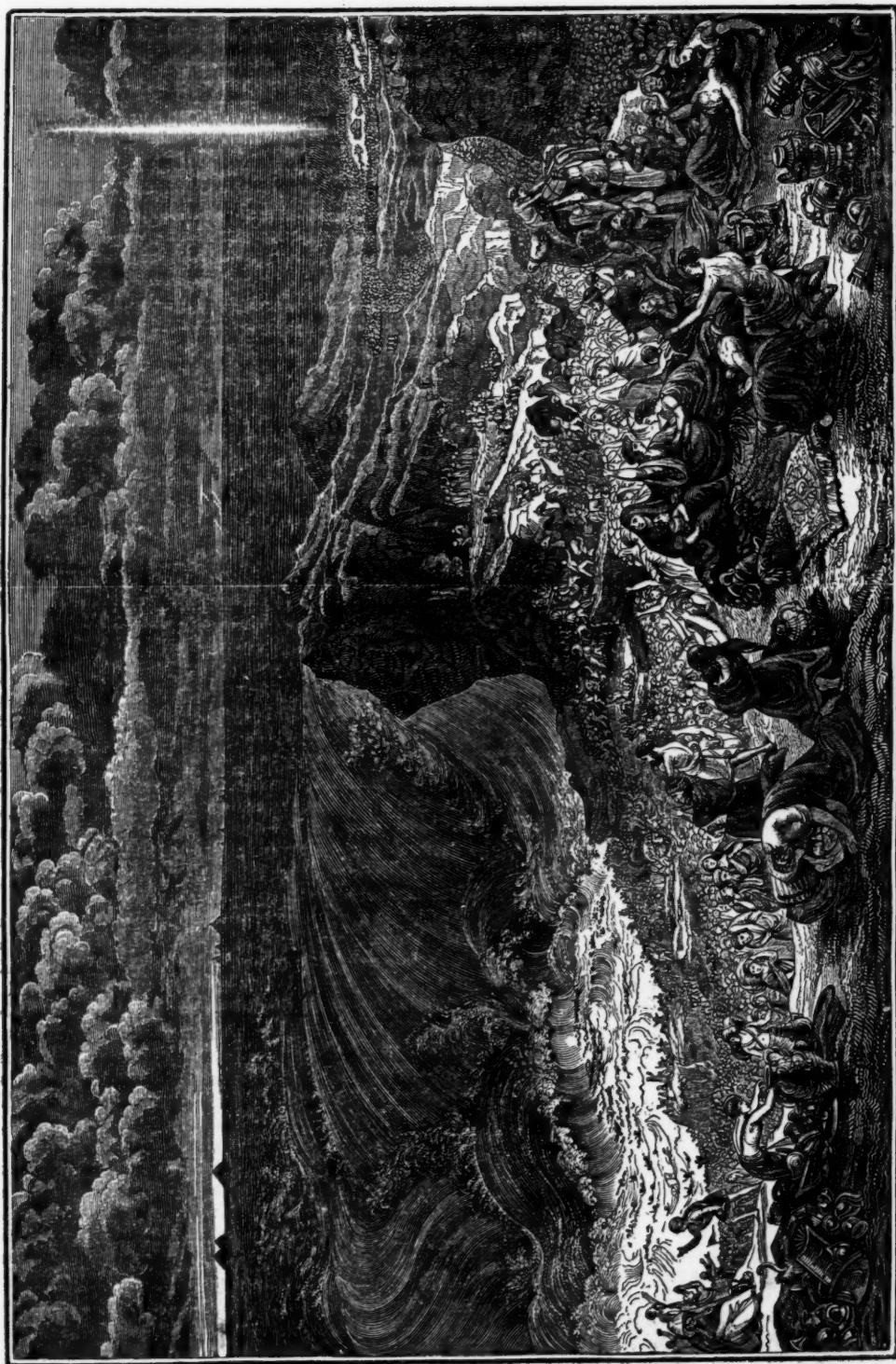
No. 33.

JANUARY

5TH, 1833.

PRICE
ONE PENNY.

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



THE PASSAGE OF THE ISRAELITES THROUGH THE RED SEA.

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PASSAGE OF THE ISRAELITES THROUGH THE RED SEA.

THIS week we present our readers with a cut taken from Mr. Danby's well-known picture of the Passage of the Red Sea by the Israelites under the conduct of Moses. The subject almost immediately follows, and connects itself with, that of Mr. Roberts's picture, which was particularly noticed in this Magazine some time ago. Both pictures fall within the same general class of design; a class in which the striking effects of light and shade, combined with a certain vastness and indefiniteness of outline, are principally studied, to the partial neglect of the higher and more truly imaginative objects of the art. We repeat, that we should be sorry to see this style of painting more generally pursued than it is at present, because we much fear its ultimate tendency will be to lower the character of the art as expressive of beauty and moral power; nevertheless, we willingly acknowledge the pleasure we have received in musing upon this imposing representation of the place and circumstances of one of the most memorable scenes in the departure of the Hebrews from the land of Egypt.

When the children of Israel had completely detached themselves from the dominion of the king of Egypt, the object which, in pursuance of prophecy and the divine command, they had to accomplish, was to march to the borders of that pleasant land—the land of Canaan—which had been promised of old to them, through their great ancestor Abraham. The direct road to Palestine from Rameses, the chief seat of the Hebrews in Egypt, and probably the same as Goshen, was to the north, by the line of the Mediterranean Sea; and the march in this direction, if unopposed, might, probably, have been performed in the course of four or five weeks. But all this district, or, at least, the part of it adjoining the immediate boundary of the Holy Land, was inhabited by a strong and warlike people called Philistines, and we are expressly told by Moses that it was by special direction of God himself, that the Israelites declined the nearest road, and took, instead of it, a turn to the south or south-west, and came to Succoth, which Josephus supposes to be the more modern Latopolis; from Succoth they advanced to Etham, at the extreme northern end of the western branch of the Red Sea. This western branch was called Sinus Horopolites, by the ancient Greeks and Romans; and by modern nations, the Gulf of Suez. Here they were, as Moses says, on the edge of the Wilderness, or that vast desert which is situated between the rich river-soil of the Delta of Egypt, and the southern parts of Palestine. Here they had, in fact, very nearly headed the gulf, and, if escape from Pharaoh was their immediate care, the Israelites had only to proceed a day's journey right forward, and it would be obvious that the nature of the ground, and the deficiency of water, would effectually check the pursuit of a considerable army, the chief strength of which, we know to have consisted in chariots and cavalry.

At this critical juncture, however, God commanded Moses to lead the great host of the Hebrews back again from the onward road, and encamp them farther to the south, on the west or Egyptian side of the Red Sea. The place of such encampment was pointed out before Pi-hahiroth, between Migdol and the sea. It is said that Pi-hahiroth means an opening into the mountains, and the result of much laborious investigation has been that, in fact, the Israelites were thus led into a glen orcombe, in which their retreat was rendered difficult by surrounding rocks, and their advance, to all human speculation, absolutely impracticable by the sea in front. Now we are told that

God gave this remarkable command to Moses, for that Pharaoh would say of the children of Israel, They are entangled in the land; the wilderness hath shut them in. "And I, the Lord, will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh and upon all his host; that the Egyptians may know that I am the Lord." Thus, therefore, the tyranny and falsehood of Pharaoh, and the idolatrous wickedness of the Egyptians, were to undergo the last and finishing act of divine retribution,—that retribution to be brought about and signalized by such a marvellous demonstration of the omnipotence of God over the ordinary laws and processes of the material world, as should, for the time being, strike dumb with astonishment the worshippers of birds, and beasts, and reptiles, and lifeless forms of nature, and also should remain in everlasting record, an awful proof of the unsleeping government of the Lord. May we not also surmise that, by this apparently strange direction given to the march, the faith of the leader was intended to be tried; for certainly, under all the circumstances of the flight of the Israelites, and the notorious reluctance and double-dealing of Pharaoh, such a command must have seemed, at first, to Moses, whose practical acquaintance with the country cannot but be presumed, almost entirely destructive of his nearly accomplished hopes of the deliverance of his fellow-countrymen.

What God had foretold, and what Moses and the Israelites had good reason, upon human considerations, to apprehend, took place. Pharaoh collected his forces, and followed the track of the escaping host, and came within sight of them, when they were encamped before Pi-hahiroth. Thus, the Israelites were completely hemmed in. Their situation seemed desperate to the multitude; they feared the vengeance of their irritated task-masters, and in the bitterness of their spirits, they thus threw their reproaches upon Moses. "Because there were no graves in Egypt," said they to him, "hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For it had been better for us to have served the Egyptians, than that we should die in the wilderness." And Moses said unto the people, "Fear ye not; stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." Upon this, that mysterious pillar—of cloud by day, and of fire by night—which had hitherto appeared in advance of the Israelites, shifted its position to their rear, and stood up between them and the pursuing Egyptians. Then Moses, by divine command, stretched out his hand over the arm of the sea which ran before the camp, and immediately a strong east wind began to blow, the waters were driven back, and a dry passage appeared throughout, to the other side of the gulf. Along this awful pass, the Hebrews marched during the night, and by the morning light, were all safely arrived at the opposite coast. The Egyptians had witnessed this wonderful escape of their imagined victims, and in their blindness and fury, followed them into the miraculous path. But now their appointed hour was come. In the words of the sacred text, "It came to pass, that in the morning watch, the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot-wheels, that they drave

them heavily; so that the Egyptians said, 'Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.' Then the Lord said unto Moses, 'Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.' And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. Thus the Lord saved Israel that day out of the hands of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore."

Niebuhr, the Danish traveller, thinks the place of the passage was near Suez. At this point, the water is about two miles across, and Niebuhr himself forded it. But he says, that the sea must have been deeper in old time, and extended further towards the north. Burckhardt agrees with Niebuhr; others place it about thirty miles lower down. Still, wherever the passage was effected, the Mosaic account cannot, by any fair interpretation, be explained without miraculous agency.

Bruce, the traveller, has well observed, that the doubts of its having been done by miracle do not merit any particular attention to solve them. "This passage," says Bruce, "is told us by Scripture to be a *miraculous* one; and if so, we have nothing to do with *natural* causes. If we do not believe Moses, we need not believe the transaction at all, seeing that it is from his authority we derive it. If we believe in God, that He 'made' the sea, we must believe He could 'divide' it, when He sees proper reason: and of that He must be the only judge. It is no greater miracle to divide the Red sea than to divide the river Jordan. If the *Etesian* wind, blowing from the north-west in summer, could keep up the sea as a wall on the right, or to the south, of fifty feet high; still the difficulty would remain of building the wall on the left hand, or to the north. Besides, water standing in that position for a day must have lost the nature of fluid. Whence came that cohesion of particles, which hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the *Etesian* winds had done this once, they must have repeated it many a time before and since, from the same causes. Were all these difficulties surmounted, what could we do with the 'pillar of fire?' The answer is, we should not believe it. Why then believe the passage at all? We have no authority for the one, but what is for the other: it is altogether contrary to the ordinary nature of things: and if not a *miracle*, it must be a *fable*."

Moses, an eye-witness, expressly declares, that the agency was direct, immediate, and foretold of God; and how can there be any room for explaining this away, without at once denying the *veracity* of the sacred historian himself?

There are on the spot traditions of this memorable event still existing. The wells or fountains in the neighbourhood, are still called by the names of Moses and Pharaoh. "Wherever," says Niebuhr, "you ask an Arab where the Egyptians were drowned, he points to the part of the shore where you are standing. In one bay they pretend to hear, in the roaring of the waters, the wailings of the ghosts of Pharaoh's army;" and Diodorus Siculus, who lived about the commencement of the Christian era, relates a tradition derived by the Ichthyophagi (the people who live on fish,)

from their forefathers, that once an extraordinary reflux took place, the channel of the gulf became dry, the green bottom appearing, and the whole body of water rolling away in an opposite direction. After the dry land, in the deepest part, had been seen, an extraordinary flood-tide came in, and restored the whole channel to its former state.

SPIRIT OF LIFE AND LOVE.

THOU hear'st the rustling amongst the trees,
And feel'st the cool, refreshing breeze,
And see'st the clouds moving along the sky,
And the corn-fields waving gracefully.

'Tis the Wind that rustles amongst the trees,
That comes in the cool, refreshing breeze,
That drives the clouds along the sky,
And causes the corn to wave gracefully.

The Wind is something thou canst not see,
'Tis thin Air—and a source of life to thee,
And it teaches that something may really be,
May exist, and work, which thou canst not see.

And those who are under the Spirit's control,
Perceive in their minds, and feel in their soul,
That the Spirit of Light which comes from above,
Is a Spirit of Life, and a Spirit of Love.]

Sacred Musical Offering.

THE HYDROMETER AND THE CHINESE MERCHANT.

THE Hydrometer is an instrument by which the strength of spirit is determined, or rather by which the quantity of water mixed with the spirit is ascertained; and the dependence which may be placed on its accuracy, once gave rise to a curious scene in China. A merchant sold to the purser of a ship a quantity of distilled spirit, according to a sample shown; but not standing in awe of conscience, he afterwards, in the privacy of his store-house, added a quantity of water to each cask. The article having been delivered on board, and tried by the hydrometer, was discovered to be wanting in strength. When the vendor was charged with the fraud, he stoutly denied it; but on the *exact* quantity of water which had been mixed with the spirit being named, he was confounded; for he knew of no human means by which the discovery could have been made, and, trembling, he confessed his roguery.—If the ingenuity of man is thus able to detect the iniquity of a fellow-creature, and to expose his secret practices, how shall we escape the all-seeing eye of the Almighty, that omniscient Being, "who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart?"

PAUSE BEFORE YOU FOLLOW EXAMPLE.—A mule, laden with salt, and an ass, laden with wool, went over a brook together. By chance the mule's pack became wetted; the salt melted, and his burden became lighter. After they had passed, the mule told his good fortune to the ass, who, thinking to speed as well, wetted his pack at the next water; but his load became the heavier, and he broke down under it.

THE WEeping WILLOW.—This admired tree is a native of Spain. A few bits of branches were enclosed in a present to Lady Suffolk, who came over with George the Second. Mr. Pope was in company when the covering was taken off, and, observing the pieces of sticks appeared as if there was some vegetation in them, he added, "Perhaps they may produce something we have not in England." Under this idea, he planted it in his garden, and it produced the willow-tree which has given birth to so many others. It was felled in November, 1801.

THERE is not a nobler sight in the world than an aged Christian; who, having been sifted in the sieve of temptation, stands forth as a confirmer of the assaulted, testifying, from his own trials, the reality of religion; and meeting, by warnings, and directions, and consolations, the cases of all who may be tempted to doubt it.—CECIL.

WIT is brushwood: Judgment is timber. The first makes the brightest flame; but the other gives the most lasting heat.—HUNTER.

THE LEOPARD.

THE Leopard is much inferior in size to the tiger, and differs from that animal in the marks upon its skin, which take the form of roses or rings, made up of a number of spots, which are very thickly scattered over the whole of the upper part of the body, legs, and tail; its rapacity is also less, and it very rarely



The Leopard.

attacks mankind. Great confusion existed among naturalists as to the proper mode of distinguishing this animal from the Panther; in the latter, however, the markings are always in the form of spots, but the different species of each are not easily ascertained, as the marks on the skin differ so much in those that are known to be of the same kind, and even on both sides of the same individual.

The Leopard is frequently met with in Asia; but in Africa it abounds, and is very destructive, committing dreadful havoc among camels, horses, antelopes, goats, sheep, and other domestic animals.

Frequenting the banks of rivers, it takes its prey by surprise, either lurking in thickets, from which it darts when it approaches within a convenient distance, or creeping on the belly till it reaches its victim; it climbs trees in pursuit of monkeys and smaller animals with ease. Travellers relate that the flesh is of an excellent flavour, and white as veal. The negroes take the Leopard in pit-falls for the sake of the flesh, as well as for the skins, which latter sell at a very high price. Collars, bracelets, and other ornaments, composed of the teeth of the Leopard, also constitute an article of finery in the dress of the negro women, and are esteemed valuable as charms to prevent the power of witchcraft.

The chief food of the larger beasts of prey is the antelope, of which there are upwards of forty varieties known in Africa alone.

TWELFTH DAY.

WHICH is so called from its being the twelfth after Christmas-day, is termed also the feast of the *Epiphany*, from a Greek word signifying *manifestation*, in memory of our Lord's having been on that day made manifest to the Gentiles.

The customs observed on this day, in different countries, were originally intended to do honour to the Eastern Magi, or wise men, who came from a distance under the guidance of a star, to inquire after Christ, and, having been directed to Bethlehem, paid him homage, and offered him presents there. Various have been the conjectures of the learned, relating to these sages, both as to their station, and the particular

country from which they travelled: but it is most probable that they were Gentile Philosophers, who, by the Divine influence on their minds, had been led to improve their knowledge of nature, as the means of leading them to that of the one living and true God. From passages in the Sacred Writings, we may conclude that the word Magi denotes those who were proficient in learning, and especially in astronomy, and other branches of natural philosophy: and it is reasonable to suppose, that these wise men had heard the prophecies concerning the Messiah from the Jews who lived upon their borders. They watched, therefore, with attention, for the tokens of his coming, and followed the sign given them, to do him homage, thus becoming the first representatives of the Gentile world. With regard to the country from which they came, Grotius and other writers think that it was Arabia, which is often in Scripture called *the East*, and was famous for gold, frankincense, and myrrh; of which, we learn, they brought portions, as offerings to Him whom they recognised as a king. It is customary, even at this day, in Eastern countries, for people to offer some present to any illustrious person whom they visit, as a mark of respect to a superior.

THE OLD CUSTOM OF DRAWING KING AND QUEEN ON TWELFTH NIGHT.

SELDEN (in his *Table Talk*) says, "Our choosing Kings and Queens on Twelfth Night has reference to the *three Kings*." To explain this, we must observe that the Magi, or wise men, who followed the guidance of the star, after the Nativity, to Bethlehem, were, by a common, but not well-founded notion, supposed to be three kings: and some fanciful persons went so far, as not only to invent names for them, but to describe their persons. "Of these Magi, or Sages, (vulgarly called the Three Kings of Colen,) the first, named Melchior, an aged man, with a long beard, offered gold; the second, Jasper, a beardless youth, offered frankincense; the third, Baltasar, a black, or moor, with a large spreading beard, offered myrrh."

In consequence of this strange conceit, therefore, of the wise men having been kings, and from an idea of doing them honour, the ancient custom of choosing King and Queen on Twelfth Night is thought to have taken its rise. This choice was formerly made by means of a *bean*, found in a piece of divided cake, the person who happened to select it being the *King of the Bean*. It appears to have been very common in France; and among the *Cries of Paris*, a poem, written about six hundred years since*, *beans for Twelfth Day* are mentioned.

We also find, from some verses of the time of Queen Elizabeth, that the Twelfth-cake was made with plenty of plums, and with a *Bean* and a *Pea*. Whoever got the former, was to be King; whoever found the latter, was to be Queen.

In Queen Elizabeth's progresses through the country, she was entertained with poems, speeches, &c., at the houses which she visited. The following is part of a dialogue, recited at Sudley, on one of these occasions: (*Melibæus*). Cut the cake: who hath the *bean* shall be King; and where the *peaze* is, shee shall be Queene.

(*Nisa*). I have the *peaze*, and must be Queene.

(*Mel*). I the *bean*, and King; I must commaunde.

And in a poem, of somewhat later date, called *TWELFE NIGHT, OR KING AND QUEENE*, we have,

Now, now, the mirth comes,

With the cake full of plums,

Where Beane's the King of the sport here;

Beside, we must know,

The Pea also

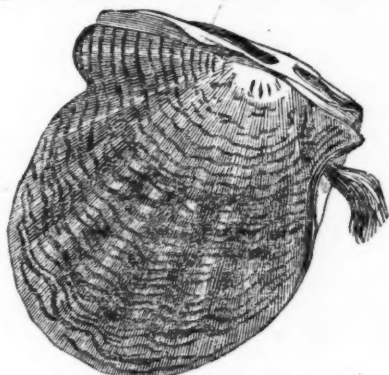
Must revell as Queene in the court here, &c.

* BRAND'S *Popular Antiquities*.

THE PEARL-FISHERY IN CEYLON.

THE country round Aripo, on the north-western coast of the island of Ceylon, is flat, sandy, and barren, presenting nothing to the eye, but low brushwood, chiefly of thorns and prickly pears (amongst which is the plant that nourishes the Cochineal*), and here and there some straggling villages with a few coconut trees. But Condaachty, three miles distant, where, in general, nothing is to be seen but a few miserable huts, and a sandy desert, becomes, during the period of the pearl-fishery, a populous town, several streets of which extend upwards of a mile in length (though, as the houses are only intended as a shelter from the sun and rain, they are very rudely constructed), and the scene, altogether, resembles a crowded fair on the grandest scale. The people most active in erecting huts and speculating in the various branches of merchandise, are Mohammedans, Cingalese (natives of Ceylon), and Hindoos from the opposite coast of the continent of India. Apparently, however, from their natural timidity, none of the Cingalese are divers, and scarcely any of them engage in the other active parts of the fishery: they merely resort hither for the purpose of supplying the markets.

About the end of October, in the year preceding a pearl-fishery, when a short interval of fine weather prevails, an examination of the banks takes place. A certain number of boats, under an English superintendent, repair in a body to each bank, and having, by frequent diving, ascertained its situation, they take from one to two thousand oysters as a specimen. The shells are opened, and if the pearls collected from a thousand oysters be worth three pounds sterling, a good fishery may be expected. The "banks,"

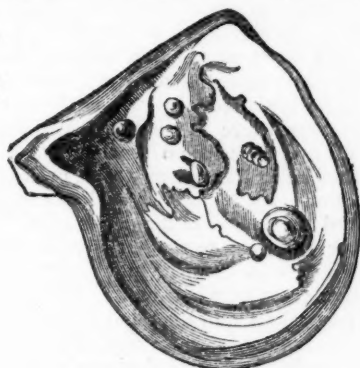


Meleagrina Margaritifera.

or beds of oysters, are scattered over a space in the gulph of Manaar, extending thirty miles from north to south, and twenty-four from east to west. There are fourteen beds (not all, however, productive), of which the largest is ten miles long, and two broad. The depth of water is from three to fifteen fathoms.

The pearl-oysters in these banks are all of one species†, and of the same form: in shape not very unlike our common English oyster,—but considerably larger, being from eight to ten inches in circumference. The body of the animal is white, fleshy, and glutinous: the inside of the shell (the real "mother of pearl,") is even brighter and more beautiful than the pearl itself: the outside smooth and dark-coloured. The pearls are most commonly contained in the thickest, and most fleshy part of the oyster. A single oyster will frequently contain several pearls, and one is on record, as having produced one hundred and fifty. The pearl itself is probably the result of some

accidental deposit or extravasation of the liquor secreted by the animal, in the gradual enlargement of its shell,—very small in the first instance, but increased by successive layers of pearly matter.



Inner view, showing the Pearls.

Sometimes the English government of Ceylon fishes the banks entirely at its own risk; sometimes, the boats are let to many speculators: but, most frequently, the right of fishing is sold to one individual, who sub-lets boats to others. The fishery for the season of the year 1804, was let by government to an individual for no less a sum than 120,000*l*.

At the beginning of March, the fishery commenced, and upwards of two hundred and fifty boats were employed in the fishery alone. These, with their crews and divers, and completely equipped with every thing necessary to conduct the business of the fishing, come from different parts of the coast of Coromandel. After going through various ablutions and incantations, and other superstitious ceremonies, the occupants of these boats embark at midnight, guided by pilots, and as soon as they reach the banks, they cast anchor, and wait the dawn of day.

At about seven in the morning, when the rays of the sun begin to emit some degree of warmth, the diving commences. A kind of open scaffolding, formed of oars and other pieces of wood, is projected from each side of the boat, and from it the diving-tackle is suspended, with three stones on one side, and two on the other. The diving-stone hangs from an oar by a light rope and slip knot, and descends about five feet into the water. It is a stone of fifty-six pounds weight, of a sugar-loaf shape. The rope passes through a hole in the top of the stone, above which a strong loop is formed, resembling a stirrup-iron, to receive the foot of the diver. The diver wears no clothes, except a slip of calico round his loins,—swimming in the water, he takes hold of the rope, and puts one foot into the loop or stirrup, on the top of the stone. He remains in this upright position for a little while, supporting himself by the motion of one arm. Then a basket, formed of a wooden hoop and net-work, suspended by a rope, is thrown into the water to him, and in it he places his other foot. Both the ropes of the stone and the basket he holds for a little while in one hand. When he feels himself properly prepared and ready to go down, he grasps his nostrils with one hand, to prevent the water from rushing in; with the other gives a sudden pull to the running-knot suspending the stone, and instantly descends: the remainder of the rope fixed to the basket is thrown into the water after him, at the same moment: the rope attached to the stone is in such a position as to follow him of itself. As soon as he touches the bottom, he disentangles his foot from the stone, which is immediately drawn up, and suspended again to the projecting oar in the same

* The insect from which our most beautiful scarlet dyes are prepared.

† The *Meleagrina Margaritifera* of Lamarck.

manner as before, to be in readiness for the next diver. The diver, arrived at the bottom of the sea, throws himself as much as possible upon his face, and collects every thing he can get hold of into the basket. When he is ready to ascend, he gives a jerk to the rope, and the persons in the boat, who hold the other end of it, haul it up as speedily as possible. The diver, at the same time, free of every incumbrance, warps up by the rope, and always gets above water a considerable time before the basket. He presently comes up at a distance from the boat, and swims about, or takes hold of an oar or a rope, until his turn comes to descend again; but he seldom comes into the boat, until the labour of the day is over. When a young diver is training to the business, he descends in the arms of a man completely experienced in the art, who takes great care of him, and shows him the manner of proceeding, and the pupil at first brings up in his hand a single oyster, a stone, or a little sand, merely to show that he has reached the bottom. The length of time during which the divers remain under water, is rarely much more than a minute and a half; yet in this short period, in a ground richly clothed with oysters, an expert diver will often put as many as one hundred and fifty into his basket. There are two divers attached to each stone, so that they go down alternately: the one rests and refreshes, while the other plunges. The men, after diving, generally find a small quantity of blood issue from their nose and ears, which they consider as a favourable symptom, and perform the operation with greater comfort after the bleeding has commenced. They seem to enjoy the labour as a pleasant pastime, and never murmur or complain, unless when the banks contain a scarcity of oysters, though their labours are continued for six hours.

When the day is sufficiently advanced, the head pilot makes a signal, and the fleet set sail for the shore. All descriptions of people hasten to the water's edge to welcome their return, and the crowd, stir, and noise are then immense. Every boat comes to its own station, and the oysters are carried into certain paved enclosures on the sea-shore, where they are allowed to remain in heaps (of course, well guarded) for ten days, that time being necessary to render them putrid. When the oysters are sufficiently decayed, they are thrown into a large vessel filled with salt water, and left there for twelve hours to soften their putrid substance. The oysters are then taken up, one by one, the shells broken from one another, and washed in the water. Those shells which have pearls adhering to them are thrown on one side, and afterwards handed to clippers, whose business it is to disengage the pearls from the shells, with pincers.

When all the shells are thrown out, the slimy substance of the oysters remains, mixed with sand and broken fragments of shells, at the bottom of the vessel. The dirty water is lifted out in buckets, and poured into a sack made like a jelly-bag, so that no pearls can be lost. Fresh water being then added from time to time, and the whole substance in the vessel continually agitated, the sand and pearls together are by degrees allowed to sink to the bottom.

As soon as the sand is dry, it is sifted; the large pearls, being conspicuous, are easily gathered; but the separating the small and diminutive ("seed pearls," as they are called), is a work of considerable labour. When once separated from the sand, washed with salt water, dried, and rendered perfectly clean, they are sorted into classes, according to their sizes, by being passed through sieves. After this, a hole is drilled through each pearl; they are arranged on strings, and are then fit for the market.

Pearls have been considered as valuable ornaments from the earliest times: they are mentioned in the book of Job (xxviii. 18), and are often alluded to by the classical writers. There have been various attempts made to imitate them successfully, one of the most singular of which,—known to have been practised early in the Christian æra, on the banks of the Red Sea,—is still carried on in China. A hole is bored in the shell of the pearl-oyster, a piece of iron-wire inserted, and the oyster restored to its place: the animal, wounded by the point of the wire, deposits a coat of pearly matter round it: this gradually hardens, successive layers are added, till a pearl of the requisite size is formed, and the shell is once more brought to land.

False pearls are made of hollow glass globules, the inside of which is covered with a liquid, called pearl-essence, and then filled with white wax. This liquid is composed of the silver-coloured particles, which adhere to the scales of the Bleak (*Ablette*), and was first applied to this purpose early in the last century by a Frenchman of the name of Jacquin.

In the year 1761, Linnæus discovered the art by which the muscles which are found in many of our rivers might be made to produce pearls: but we believe it has never been made public. The muscles found in the river Conway, in Wales, and in some of the rivers of Scotland, have not unfrequently produced large and fine-coloured pearls. F. E. P.

[Abridged from CORRIER'S *History of Ceylon*.]

THE EVENING CLOUD.

A cloud lay cradled near the setting sun,
A gleam of crimson tinged its braided snow,
Long had I watch'd the glory moving on
O'er the still radiance of the lake below;
Tranquil its spirit seem'd, and floated slow,
E'en in its very motion there was rest,
While every breath of eve that chanced to blow
Wafted the traveller to the beauteous west;—
Emblem, methought, of the departed soul,
To whose white robe the gleam of bliss is given,
And, by the breath of mercy, made to roll,
Right onward to the golden gates of heaven;
Where, to the eye of faith, it peaceful lies,
And tells to man his glorious destinies.

ON SURNAMES.

THE names which were at first given to men seem to have had a relation either to some remarkable quality by which an individual might be distinguished, or to some particular circumstance in his history. Although there be many names, of the meaning of which all trace has been lost, yet it is by no means probable that any *senseless sound* was ever applied as a designation to man. Of this we have so many examples in sacred and profane history, that we may draw this conclusion from analogy, as well as probability. Thus the word *Adam*, in the Hebrew language, signifies *earth*, and was given to the parent of mankind in remembrance of his being formed out of the dust of the ground. When Eve exclaimed, in her joy at the birth of her first-born son, "I have gotten a man from the Lord," she gave to him the name of *Cain*, which signifies *possession*. To the Jewish lawgiver was given the name of *Moses*, which, in the Hebrew tongue, is *drawn forth*, in remembrance of his being *drawn out of* the water by the daughter of Pharaoh. Numberless similar instances might be adduced from Holy Writ, as well as from the Greek and Roman languages.

Turn we now to the ancient form of our own language, the Anglo Saxon, in which we shall find abundant proof of that which has been asserted. Thus,

Gilbert signifies an illustrious pledge; Wilfred, peace to many; Edmund, happy peace; Conrad, powerful in counsel; Albert, all illustrious; with numberless others, which it would be impertinent here to produce.

The use of surnames, as applied to individuals, is as ancient as the time of Jacob; to whom the name of *Israel*, or a *prince with God*, was given, in remembrance of his having wrestled with the angel, and prevailed. We find, also, among the Greeks, such surnames as *Poliorcetes*, the *destroyer of cities*; *Halicarnassensis*, the *Halicarnassian*; with others of like import.

Among the Romans, surnames began early to be used as hereditary distinctions; being derived, as names were anciently, from some qualification of the bearer, or event in his history. Thus the surname of *Corvus* was applied to a family whose ancestor supposed himself to have received assistance from a *crow* on the field of battle. One who was consul of Rome, after the kings were expelled, was surnamed *Publicola*, from his *friendship for the people*. The ancestor of the great orator Marcus Tullius, when he had successfully cultivated the *Cicer* or *vetch*, was surnamed *Cicero*. All these names, and numberless others of like import, descended to the posterity of those who first bore them.

I suppose the Romans were the only nation in old time who bore hereditary surnames. Amongst the barbarous people who possessed, in their room, the different countries of Europe, it is not unlikely that such might be applied to individuals distinguished among their brethren by some notable quality. It was in the eleventh century that they began to be adopted universally throughout Europe, as hereditary marks of distinction, and they were introduced into this land by the Norman invaders.

At first, it would seem, they were confined to the gentry, or nobility; who, to their Christian names, commonly added the names of those towns or villages of which they were severally lords, whether in Normandy or England: as *Roger de Montgomery*, *William de Courtney*, *Joceline de Percy*, *William de Copeland*, *Thomas de Stanley*, &c.*.

"The most surnames in number," says Camden, "the most ancient, and of best account, have been local, deduced from places in *Normandie* and the countries confining, being either the patrimonial possessions, or native places of such as served the conqueror, or came in after, out of *Normandy*; as *Mortimer*, *Warren*, *Albigny*, *Gournay*, *Devereux*, *Tanker-ville*," "Neither," says he, "is there any village in *Normandy* that gave not denomination to some family in England." Moreover, several surnames were formed by adding *Fitz* (or son), to the name of the bearer's father; as *Fitz Osborne*, *Fitz Stephen*, *Fitz Patrick*, *Fitz Gerald*, &c.; this addition not being, at that time, the mark of illegitimacy. Others there were which denoted the quality or occupation of the bearer: as *Basset*, the *fat*; *Giffard*, the *liberal*; *Howard*, the *high warden*; *Boteler*, the *grand butler*; with others of the like sort.

In course of time the use of surnames was adopted by the other classes who added to their Christian names the titles of their crafts: as *Smith*, *Baker*, *Fowler*, *Turner*, &c.; or the names of their fathers: as *Thomson*, the son of *Thomas*; *Dickson*, the son of *Dick*; *Lawson*, the son of *Lawrence*; *Hodgson*, the son of *Roger*; *Gibson*, the son of *Gilbert*; &c.: or the qualities of body or mind for which they were distinguished: as *Long*, *Grey*, *Brown*, *Love*, *Humble*, *Young*, *Slender*, &c.

Of those surnames which are in use in our days,

There is yet, in the south-west part of Cumberland, a family whose forefathers have been lords, these eight centuries, of the village whose name they bear.

many proceed from the causes above mentioned, as well as from others which it would be endless here to enumerate. It would be well, however, to mention a few of the changes which many of those first alluded to have undergone: thus, for *de Bello Monte*, we read *Beaumont*; for *de Cadurcis*, *Chaworth*; for *de Malo Lacu*, *Mawley*; for *de Novd Villd*, *Neville*; for *de Insuld*, *Lisle*; for *de Altd Ripd*, *Dealtry*; &c.

We can no more, at sight of a name, determine the rank of him who bears it. They whose fathers wielded the lance or the battle-axe, now handle the ploughshare, or strike the anvil; and the sons of those bold yeomen, who drew the bow or tilled the ground, now make laws for their fathers' land.

THE MONTH OF JANUARY

JANUARY was distinguished as the first month of the year by Numa Pompilius, the second king of Rome, when he added it and the month of February to the calendar or year of Romulus, the founder and first king of that city. This month, which consists of thirty-one days (originally only thirty), derived its appellation from the Latin *Januarius*, in honour of *Janus*, a Pagan deity, held in the highest veneration. The first month of the year was named after him, not only on account of his great reputation for judgment respecting things that were past, and his presumed foresight, or foreknowledge of events to come; but also, because he was supposed to have the gates of heaven committed to his particular charge; from which circumstance, he was always represented with a key in his right hand. Hence, too, every Roman door or gate had the name of *Janua*; therefore, the first month being styled JANUARIUS, many authors have considered that name to have denoted this period as a *door*, or opening to a new era, or *renewal of time*; for Janus presided over *time*, as well as over war and peace. The statue of Janus had *two faces*, turned from each other; one *old*, and expressive of experience in, or allusive to, *things past*; the other *young*, and typical of his looking forward to the future, or into *to come*. On some occasions, he was represented with *our faces*, emblematic of the *four seasons*, over which he was supposed to have control. He was still further distinguished as the deity presiding over the year, by being exhibited as sitting in the centre of *twelve altars*; to denote Numa's division of the year into twelve months. On this occasion *figures* were engraven on his hands, to mark the extent, or number of days, to which the year was augmented by that sovereign.

Numa, who was a wise and peaceful prince, by taking away the honour of leading the year from *March*, which was dedicated to Mars, the pagan god of war, and by giving that preference to *January*, perhaps sought to induce his people to value the benefits of Peace, rather than those to be expected from a state of warfare;—but he was also actuated by the desire to begin the year at that period when the Sun should reach its greatest *declension*, or fall; and so keep pace with the progress of that luminary, until it had fulfilled its course, or until the same period next year. The temple dedicated to *Janus*, was ordered, however, to be kept *shut* in time of peace, and *open* during war: and so powerfully did the amiable example and precepts of Numa operate upon his subjects, that he had the satisfaction, during his reign, of seeing this temple *closed*;—although the Romans were usually so addicted to war, that in the space of 800 years, it was closed only *six* times. The *first* and longest period was during the life time of Numa himself; the *second* at the end of the First Punic War;—*thrice* during the reign of Augustus;—and the *sixth* time during the reign of the emperor Nero.—It may be remarked in this place, that when Julius Cæsar made his alteration in the Roman Calendar, he made *Juno* supersede *Janus*, as the guardian deity of the Month of January.

VERSTEGAN observes, that our Saxon ancestors originally styled this month, "*WOLF-MONAT*;" because persons were in greater danger of being devoured by *Wolves* in that season of the year than in any other;—for, the ground being covered with snow, and wild animals, generally, keeping within their dens and holes, as much as possible, these creatures, having no flesh to feed upon, became so ravenous as to attack human beings. When Christianity began to prevail in Britain, "*AFTER-YULA*," that is *After-Christmas*, became the name of the month of January.

In old paintings, the month of JANUARY is represented by the figure of a man *clad in white*; which is typical of the snow that usually lies on the ground at this season:—he is blowing on his fingers to indicate the cold; and under his left arm he holds a billet of wood;—or a brazier lies at his feet, filled with flaming wood and glowing charcoal. Near him stands the figure which usually represents the *Sign of Aquarius*, (or that twelfth part of the *Zodiac*, or sun's apparent annual course,) into which the Sun enters on the 19th of this month. The Anglo-Saxons, who were greatly addicted to drinking, depicted JANUARY as a man seated at a table and drinking *ale* from a goblet: in the back ground were seen persons ploughing with oxen, sowing seed, and otherwise employed in agricultural labours peculiar to the winter season of the year.

TUESDAY, 1st JANUARY.

THE DAY OF CIRCUMCISION, or NEW YEAR'S DAY.—This day was kept as a festival by the Greeks, in which they celebrated the completion of the sun's annual course, and rejoiced that it had again begun its enlivening progress; and, in honour of Janus, by the Romans, who were in the habit of sending presents of dried figs, dates covered with leaf-gold, also honey and other sweetmeats, to their friends; expressing a wish that they might enjoy the *sweets* of the year into which they had just entered; they also visited and congratulated each other, and offered up vows for mutual preservation. The Day of Circumcision was instituted in the Christian Church, by Pope Felix III., A.D. 487, under the denomination of the *Octave of Christmas*; and introduced into the English Liturgy in 1550, in commemoration of the Circumcision of Jesus Christ, according to the Jewish ritual, on the 8th day after his nativity.

The First of January having been observed by Pagan nations as a day of rejoicing, and for offering up sacrifices to the idol Janus, the primitive Christians celebrated it as a *Fast*, in order to avoid even the semblance of joining in their customs and worship. According to the Catholic Legends, it was held in such high esteem by the Romans, that they would not sully it even by martyring the Christians, at such a joyful period! It is still kept as a holiday throughout the several nations of Europe and America; the bells of most of the churches being rung at midnight to welcome the New Year.

ANNIVERSARIES.

- 1067 William the Conqueror crowned at Westminster.
- 1306 William Tell, the Swiss patriot, aroused his countrymen against the Austrians: the opposition was carried on during three centuries, and terminated in the independence of Switzerland, by the treaty of Westphalia, A.D. 1648.
- 1651 Charles II. crowned King of the Scots, at Scone, near Perth.
- 1689 Abdication of James II. King of England.
- 1730 Edmund Burke born.
- 1801 The Union of Great Britain with Ireland, as established by Act of Parliament, is dated from this day.
- 1801 Piazzi, an astronomer of Palermo, in Sicily, discovered a new planet, which he named CERES.

WEDNESDAY, 2nd.

- This day is a Jewish Fast, on account of the first approaches made by Nebuchadnezzar, King of Babylon, towards the siege of Jerusalem, as recorded in the 29th chapter of Jeremiah.
- 18 Livy, the Roman historian, died at Padua, his native city.
- 18 On the same day and year, Ovid, the Latin poet, died.
- 1727 General Wolfe born.
- 1801 Lavater, the Physiognomist, died at Zurich.
- 1827 Dr. John Mason Good died near London.

THURSDAY, 3rd.

- Marcus Tullius Cicero, the great Roman orator, born in the 107th year before the birth of Christ.
- 1322 Philip the Long, King of France, died. Once, when urged to punish a rebellious nobleman, he said to his courtiers, "It is pleasant to have vengeance in our power, and not to take it."
- 1670 General Monk, Duke of Albemarle, died.
- 1795 Josiah Wedgwood, the celebrated chemist and potter, died.
- 1805 Charles Townley, the collector of the Townleian Marbles in the British Museum, died.

FRIDAY, 4th.

- 1568 Roger Ascham, tutor to Queen Elizabeth, died.
- 1580 Archbishop Usher born.

SATURDAY, 5th.

- 1477 Charles the Bold, Duke of Burgundy, killed at the Battle of Nancy.
- 1724 Cartan Petrarch, a Greek, died at Rofrosch, near Temeswar in Hungary, aged 185 years.
- 1757 Damiens attempted to assassinate Louis XV. of France.
- 1827 Frederick, Duke of York, died.

SUNDAY, 6th.

EPIPHANY, TWELFTH DAY: or OLD CHRISTMAS DAY.—The Greek word *Epiphaneia*, signifies an *appearance*, *apparition*, or *manifestation*; and this day is kept as a festival throughout Christendom, in commemoration of the manifestation, or appearance, of Christ upon earth. The early Christians celebrated the feast of the *Nativity* of Jesus, during twelve days; namely, from *Christmas*, the day of his birth, until the *twelfth day* onwards: the first and last of these days were denominated *Epiphany*; namely, the *greater* and the *lesser* Epiphany; and they were observed with the greatest solemnity. The first, or greater one, was celebrated on account of Christ having, on that day, become *incarnate*, or assumed the human form; or, as the Scriptural writers have it, "made his appearance in the flesh." The second, or lesser Epiphany, was observed on account of three

manifestations, or appearances, which were all thought to have taken place on this day, although not in the same year; the first was the star which conducted the Magi, or wise men, from the east towards Bethlehem; the second, the descent of the *Holy Ghost*, in the form of a dove, at the baptism of Christ in the river Jordan; and the third, the turning of the water into wine, at the marriage in Cana, which was the first miracle that Jesus performed.

The EPIPHANY or Twelfth-Day, appears to have been observed as a separate Feast in the year 813; but Pope Julius I. is said to have distinguished the Feasts of the Nativity and Epiphany, so early as the middle of the fourth century.

In order to commemorate the offerings of the ancient Magi, the King of Great Britain, either personally or through his Grand Chamberlain, annually offers a quantity of gold, frankincense, and myrrh, on this day, at the altar of the Chapel Royal, St. James's. In Spain, where Epiphany is called the *Feast of the Three Kings*, the sovereign is accustomed to make similar offerings.

From the circumstance of this festival being held twelve days after Christmas, it has derived the common name of *Twelfth Day*; by which appellation it is most generally known. Throughout Christendom, it is the custom to provide a fruit cake for each family; thence denominated *Twelfth Cake*. (See page 4).

England is not singular in the festive observance of *Twelfth Day*; for nearly the whole of Europe practises the like customs; which differ only in a few particular points, arising from national, political, or religious prejudices. In Roman Catholic countries, the Carnival commences on *Twelfth Day*, and usually lasts till Lent. Lighting fires in the wheat-fields on this day, is still common in some parts of Hereford and Gloucestershire; and the evening concludes with feasting and dancing:—a similar custom in Scotland and Ireland, is denominated *Beltaine*; that is, "The fire of the God Baal."

1402 Joan of Arc, the Maid of Orleans, born.

1698 Metastasio, the famous Italian poet, born.

MONDAY, 7th.

PLOUGH-MONDAY.—Anciently on the first Monday after Epiphany, all husbandmen resumed the Plough. In many parts of this country, especially in the North, the Plough is still drawn in procession from house to house, by men gaily decorated with ribbons; and in many cases, by others dressed as clowns, witches, &c.

1558 Calais, which had been in possession of the English during two hundred years, surrendered to the French.

1715 Fenelon, Archbishop of Cambray, died.

1763 Allan Ramsay, the Scottish pastoral poet, died.

1785 Mr. Blanchard, accompanied by Dr. Jefferies, went from Dover to Calais, in an air-balloon.

TUESDAY, 8th.

Dedicated to St. LUCIAN.

1258 The city of Bagdad taken by the Tartars.

1642 Galileo, the celebrated Tuscan astronomer, died.

1784 A Treaty signed at Constantinople, by which the Crimea was given up for ever by the Turks, to Russia.

WEDNESDAY, 9th.

1757 Fontenelle, Author of *Dialogues of the Dead*, &c., died.

1806 Public Funeral of Admiral Lord Nelson.

THURSDAY, 10th.

1645 William Laud, Archbishop of Canterbury, beheaded on Tower-hill, in the 71st year of his age, on a false accusation of treason.

1778 Linnaeus, the celebrated Swedish botanist, died.

FRIDAY, 11th.

Hilary Term begins.

1698 Peter the Great, Czar of Russia, came to England, and worked as a mechanic in the dock-yard at Deptford, as well as in the workshops of various mechanics; in order to carry the English arts into his own country.

1753 Sir Hans Sloane, physician to George II., a celebrated botanist and collector of curiosities, died at Chelsea.

1801 Cimarosa, the celebrated Italian musician, died.

SATURDAY, 12th.

1807 Leyden, in Holland, severely injured by the explosion of a large quantity of gunpowder; 150 persons killed, and upwards of 2000 wounded.

SUNDAY, 13th.

FIRST SUNDAY AFTER EPIPHANY. Cambridge *Hilary Term* begins. 1790 Monastic Establishments suppressed in France.

LONDON:

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE, BY

JOHN WILLIAM PARKER, WEST STRAND.

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